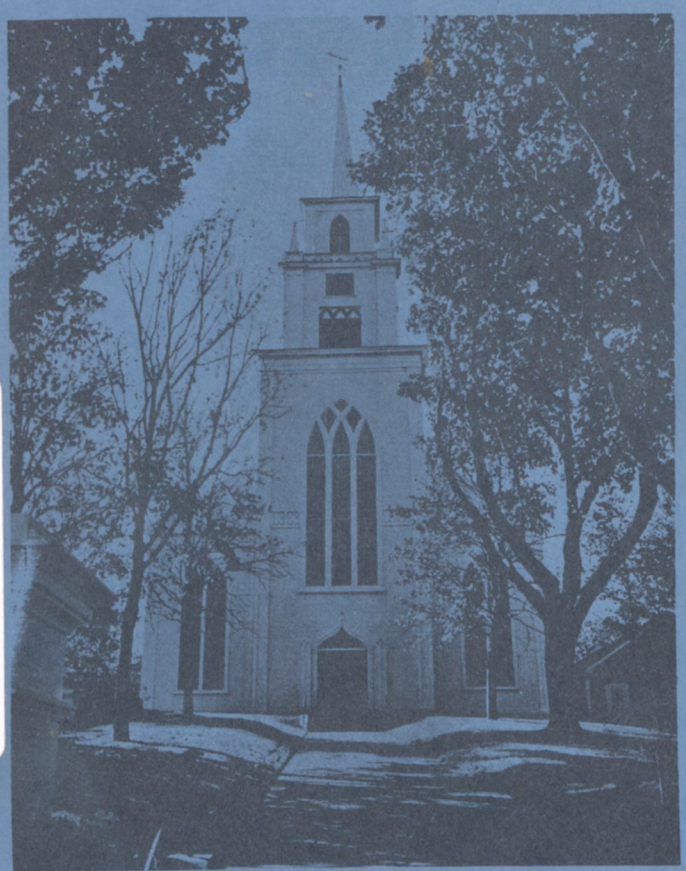
A Short History
of
The Old North Vestry
and
The First Congregational Church
In Nantucket



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Compiled by

Friends of the "Old North Church"

1970

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The First Congregational Church

of Nantucket

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FOREWORD

A year is a long time — but 400,000 or 500,000 years are difficult even to contemplate! However, it was long ago that something happened — yes, something jarred loose millions of tons of ice, rocks and gravel in the Ice Age, and forced it to push relentlessly southward, changing the shape of our old world as it moved.

All this mass of God-given elements finally slid into the sea — sunk to the ocean floor and slowly the relentless forces of the universe continued their work. Thousands of years passed and land appeared above the ocean's surface, formed from the sand and rock which each wave and the great winds had piled up higher and higher. Thus the ebb and flow of natural forces finally gave birth to an Island.

It seems almost miraculous to realize that out of such slow beginnings Nantucket was born and grew in all its uniqueness, yet the study of geologists leads us to believe that such was its story. It is beyond our knowledge to imagine when and how man first landed on these lonely shores.

The archaeologists now studying, searching out our Island's heartbeat are excited over the discovery that human life did exist on Nantucket at least three thousand years ago. Apparently, the Indians came early. Perhaps the Norsemen made a stop here in the tenth century. The earliest known written record of a visitor approaching the shores of our Island is in a journal of a voyage of Bartholemew Gosnold, who sailed from Falmouth, England to North Virginia in the year 1602 and sighted the high bluff of Sankaty Head. As of this moment, no one actually knows who first discovered this Island.

However, in 1970, as a result of several years of searching by dedicated Church members, we are now able to turn to an account of an important part of Nantucket history. Through the facts we are given a story of our Congregational Christian heritage — a partial history of Nantucketers who heeded their Lord Jesus' charge — "to go into the world and spread the Gospel".

Records of early Congregationalism on Nantucket are as uncertain as those relating to the beginnings of the Island heretofore mentioned. However, in this first edition of the History of the Old North Vestry and the First Congregational Church we attempt to introduce the historical outline as accurately as possible, and trace the events and people associated with Congregationalism on the Island from the early 1700's to the present, thus realizing the important part Old North Church and its members have played in the community.

Let us then read the happenings of the years from 1670 to 1970 that we may appreciate this portion of our ancestral past, and, through our perusal, gain a renewed hope for pursuance of Christ's work in the years to come.

A Short History of The Old North Vestry

and The First Congregational Church

In Nantucket

I.

The Old North Vestry.

The oldest house of Christian worship now standing in Nantucket is the Old North Vestry. Originally constructed on a rise of ground west of the present town, off West Chester Street extension, the building date being about 1730, it occupied the site until the year 1765 when the present structure was erected on Beacon Hill. There is an unsubstantiated tradition that a bill for lumber, dated 1711, was probably for an even earlier building which existed in 1725.* However, it is known that sections of the 1730 structure were used in the construction of the present Old North Vestry.

Also, among present day historians there is an inclination to suggest that the original church was Presbyterian instead of Congregational. It seems fairly evident that among the early settlers of the Island there were men and women whose background was of the Presbyterian denomination, but it is our belief, at the present time, that when, under Pastor Timothy White, the first known preacher, a definite attempt was made to have believers and their children baptized and subscribe to the Covenant, that there was the definite intention of establishing a Congregational Church.

Mr. White, who was not ordained himself and therefore could not baptize, invited seven ministers, whose names and in many cases the places of their pastorates are recorded in his journal, to come to Nantucket and baptize his people. In each case these invited ministers were ordained and practicing ministers of the Congregational Church. These are listed in

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* Alexander Starbuck, "A History of Nantucket", Boston, 1924, p.548.

Emerson Davis' "Congregational Pastors of New England" as follows:

The Rev. Joseph Baxter, ordained 1707.
The Rev. Samuel Wiswad, ordained 1713.
The Rev. Cotton Brown, ordained 1748.
The Rev. William Hobby, ordained 1733.
The Rev. Francis Worcester, ordained 1735.
The Rev. Ivory Hovey, Jr., ordained 1740.
The Rev. John Newman, ordained 1747.

It would appear that if Mr. White had an intention of establishing a Presbyterian Church on Nantucket he would have invited at least one Presbyterian minister to serve in the baptismal ceremonies.

Also, in early records, there is no reference to synod, presbytry, or elders all of which are Presbyterian terms. Furthermore, the next pastor of the Church, Joseph Mayhew, was referred to on his tombstone as a Deacon of the Gospel, deacon being definitely a Congregational designation.

From a letter from Gerald W. Gillette, Research Historian of the Presbyterian Historical Society, the following is quoted:

"In reply to your recent inquiry regarding a Presbyterian Meeting House in Nantucket, Massachusetts, please note the following,

"We have searched our card catalog and special parish index and failed to find any materials regarding a Presbyterian Church in your city.

"The best history of Presbyterianism in New England is still Alexander Blaikies 'History of Presbyterianism in New England'. The index to this volume does not show an entry for a congregation in Nantucket.

"The Presbyterian Meeting House referred to may actually have been in reference to your Congregational Church. The denominational designations 'Presbyterian' and 'Congregational' were used almost as synonyms by many persons in Massachusetts and Connecticut during the seventeenth and early eighteenth centuries. At that time both groups were theologically Calvinist."

In his extensive research on Nantucket history, Henry Barnard Worth, one of the most thorough students of Island land and land owners, noted:

"The facts about the first Meeting House have been lost probably beyond recovery. According to tradition the Quakers in 1709 built southeast of Maxcy's Pond where they had a burial ground. But in 1730 they had moved to the corner of Saratoga Street at head of Main Street, and all vestige of the original location has been lost.

". . . The old North Vestry in 1765 was moved to the spot now occupied by the Congregational Church. In May of that year the town granted permission to store in the town house the 'inside work of the North Shore Meeting House till it should be built during the coming summer.' The frame work of this structure indicates an origin some years before the date of removal. In the diary of Judge Benjamin Lynde he describes a visit to Nantucket in June, 1732, in which is this item: "Lord's Day, June 11, Mr. White preached very well at the new built Meeting House."

This must indicate that the old Vestry is meant and that 1730 is about the date of its erection. It is also clear that the Nantucketers had an earlier Meeting House that was standing in 1725, concerning which no information is known to exist. In 1734 the Proprietory laid out to John Macy a small lot of land westward and near the Meeting House. In the description is a slight indication that the location was on the north side of West Chester Street and in the region of No Bottom Pond. The only hope of gaining any information about the first Meeting Houses is the possibility that some mention may be found in the published diary of a visitor to Nantucket during the early years of the 18th century. The tradition that the North Vestry was built in 1711 must be abandoned for the time being, but further research is being undertaken.

The Rev. Myron S. Dudley, who also worked diligently on establishing factual evidences in the early history of Nantucket, compiled data on the location of old structures, which was published in a booklet celebrating the centennial celebration of the town in 1895.

He wrote:

"There is some variation, in tradition, as to the site of the First Congregational meeting-house. The inscription on one of the monuments not far from the Water Works, states that this building stood near by. This inscription is of recent date, and seems to lack support. Another site, indicated by Godfrey [Island of Nantucket, page 74], is located on the north side of West Chester Street; that is on the opposite side of the street from that where the markers are placed. This is not very important. The authority is the same in both cases. Mr. William C. Folger pointed out to the compiler the sites marked by the stakes. To Mr. Godfrey he indicated the site of the same buildings as on the other side of the street, a few feet away — a variation that is a confirmation of the tradition as to the No-Bottom Pond region being the actual spot near which these buildings stood."

Mr. Dudley's compilation also included this description:

"Old North Vestry. This building is now located on Beacon Hill, in the rear of the North Congregational Church. It is approached by way of the church walk, or by way of Academy Lane, off Center Street, and Church Lane. This building was moved from its original site to the site now occupied by the church in 1765. In 1834 it was removed to the spot on which it now stands. According to tradition, the timber in the building is an island product. It is also stated that after the building was moved the first time and set upon its new foundation, every door, including all pew doors and the pulpit doors, swung as free as before it was started from its original foundation. The last Indian and the last person on the island suffering capital punishment, in 1769, had his trial in this building. His name was Nathan Quibby. According to Macy [see Macy's "History of Nantucket", page 74], ten persons have suffered capital punishment since the settlement of the island, all Indians.

"After removing to Beacon Hill the church had a tower attached to it, which varied in height at different times, as the top was cut down and then rebuilt. See illustrations on a tablet in the interior. The lower section of this tower is

now the frame of a house on Cliff Road, opposite the Sea Cliff Inn, second above Mrs. Harp's boarding house. The windows at the north end, upstairs, are the original windows. The sash is made of oak."

The records of the town for 1725-26 show that the notices for meetings of the citizens were ordered to be posted at the **two meeting houses** and **the town house.** This would indicate that the Friends Meeting House (1709) and the Congregational Meeting House, later known as the Old North Vestry, were the two so named, and that the date 1725 would appear to be the logical one. The first resident minister was Timothy White.

Before the erection of the meeting house and the arrival of Timothy White, a Congregational minister in Taunton, Mass., the Rev. Samuel Danforth, wrote a letter revealing a concern over the lack of any organized religion on Nantucket. Writing to the Rev. Cotton Mather, under date of August 8, 1720, the letter stated, in part:

"Much Honored and Reverend Fathers and Brethren,

"It is a singular favor of Heaven to our land, that the honored and reverend Ministers of Boston, as well by their influence on particular gentlemen that were of a public spirit, and by their influence on the several Churches under their pastoral care, and by their interceding with those whom God had placed over the land in civil power, as well as by their own personal exemplary bounty, have procured support to such as have preached the Gospel in the dark corners of our Province; and by their personal visits, as well as also by their written letters and sermons preached by them, some of which have been printed and gratis bestowed on them, have abundantly testified their sincere desires of the gospelizing those towns of Freetown, Tiverton, Dartmouth and Nantucket; which towns being within the bounds of our Province, if this Province do not take care for their enjoyment of Gospel light and privileges, who will or can?"

II

The Pastorate of Timothy White

According to the early records, Timothy White, the first recorded missionary to live in Nantucket, was born in Haverhill, Mass. November 13, 1700, and died in that same city on February 24, 1765. After graduating from Harvard College Mr. White, "inspired by religious zeal", came to Nantucket on May 9, 1725, to work as a missionary to the Indians under the direction of the Society for the Propagation of the Gospel in Foreign Parts, and in addition "to raise the standard of the Puritan Church that had become almost lost and forgotten."

During his ministry it is recorded that 123 persons were baptized, always by a visiting minister from the mainland, as Mr. White himself was never ordained and thus could not baptize or marry. It is related that at this time the Nantucketers were not affluent in temporal affairs and money seldom appeared in the inventory of their estates. Hence Mr. White was supported during his ministry by money donated by a Mr. Bromfield and others of Boston. He augmented a slender income by teaching school, trading articles sent him from relatives and friends in Haverhill, and by selling books and by "engaging in whaling enterprises". He was married in 1728 to Susanna Gardner of Nantucket, and they were the parents of 13 children. Six of these children are recorded as having been baptized in Nantucket as follows:

On Sept. 17, 1732, Susanna, by the Rev. Mr. Brown of Haverhill.
On Aug. 24, 1735, Timothy, by the Rev. Mr. Baxter.
On July 22, 1739, James and John, by the Rev. Mr. Hobby of Reading.
On July 11, 1742, John and Lydia, by the Rev. Mr. Worcester of Sandwich.

For the first three years, Timothy White received 275 pounds for his ministering duties. In his study of the "Timothy White Papers", the Rev. Myron Dudley wrote that of this amount £275 came from Edward Bromfield, of Boston, and £141 from the Coffin, Gardner families, and from the "Society by ye hands of J. Coffin".

The year 1728 was an eventful one for Timothy White. He preached lectures to the Indians at "Macoomit" (Miacomet) in July and August. Then records the following: "The Commission for the Indian affairs at Boston made known to me their desire of my taking upon me the charge of a lecture to the Indians upon Nantucket : Upon my understanding of which I sent an answer in the affirmative and accordingly I began Oct. 3, 1728."*

—— 0 ——

The first baptisms recorded by Mr. White were those of Samuel and Mary Calef, children of Ebenezer, and Ephraim, Henry, Jonathan, Ann and Mary Coffin, children of Hepzibah Coffin — all of whom were baptized on Sept. 29, 1728, by the Rev. Joseph Baxter of Medford. During the next twenty-two years, Timothy White recorded the baptisms of one hundred and fifty persons.

Timothy White's life on the island was a long struggle with ill health, small means, and an increasing family. In June 1750, sick, weary and discouraged, "Mr. White left the island and passed the remainder of his years in the trading industry in Haverhill."

* "Timothy White Papers", Rev. Myron Dudley, Nantucket, 1898, p. 16.

III.

Growth and Dedication — The Eighteenth Century

The next "acting pastor" of Nantucket's Congregational Church was Mr. Joseph Mayhew, who served from 1761 to 1765. He was born on February 26, 1709, the eldest son of Deacon Simon and Ruth Mayhew of Chilmark, Martha's Vineyard. After his early years of schooling, he went to Harvard College in Cambridge, where he was awarded a Hopkins Fellowship, but he did not qualify by residing in Cambridge and performing academic exercises. At least a part of the year he spent keeping the Roxbury school. In 1730 he was offered a Boyle Fellowship, but did not resume residence at the college until after he had taken his M.A. in 1733. About this time he was nominated to "the Society for Promoting the Gospel in New England and Parts Adjacent" to be a missionary to the Nantucket Indians, but in February, 1733/4 he again took up residence at the college.

The "Book of Records for the Proprietors of the Congregational Meeting House in Sherborn", under date of June 29, 1761, records a vote to "invite Mr. Mayhew to tarry and Preach to us so long as he likes to stay."

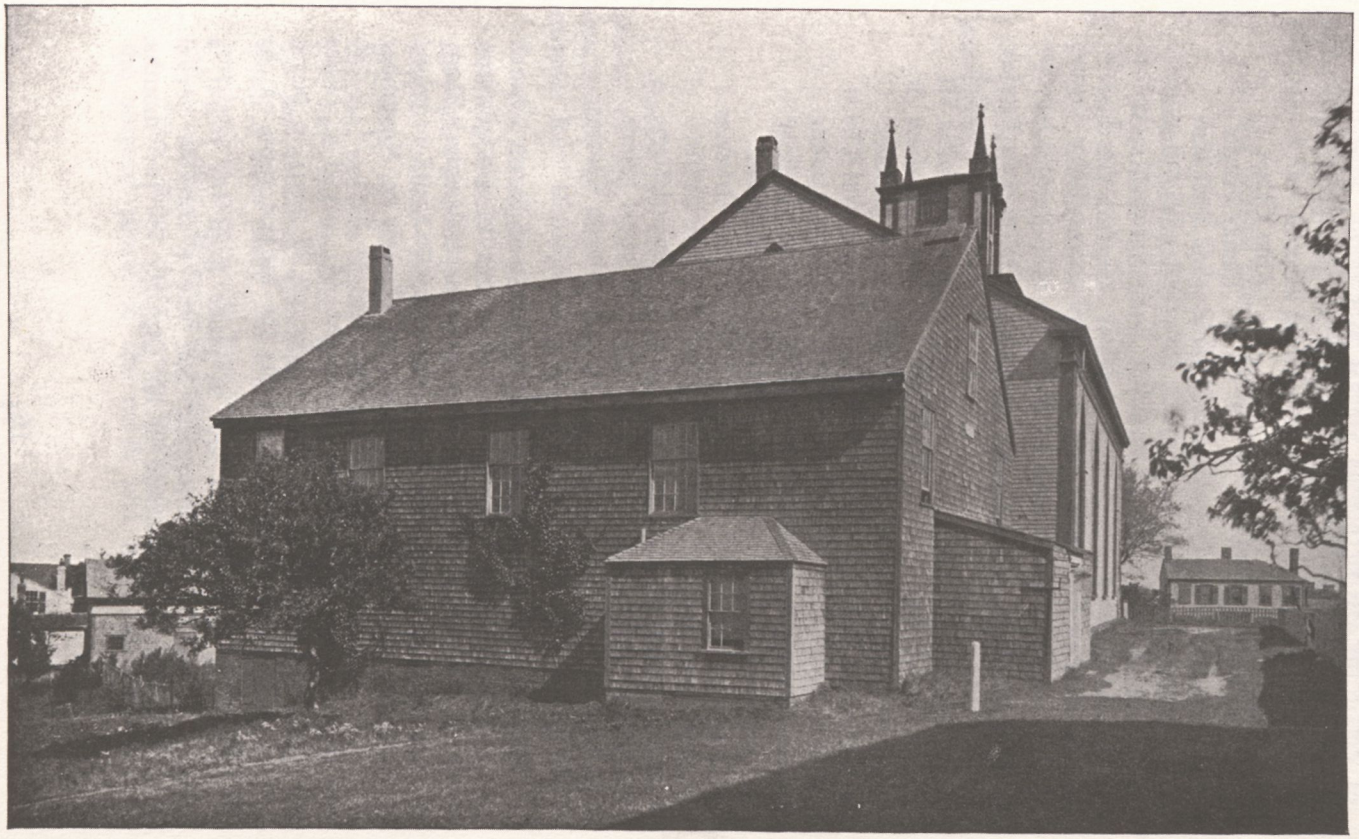
It was during Mr. Mayhew's pastorate here that the meeting house was moved to Beacon Hill from its original location near No Bottom Pond — in the year 1765.

His remuneration was the same in the new meeting house as the old one. Each pew holder paid his quota for the support of the minister and said house.

The singers were assigned seats in the front gallery, built for that intent. Mr. Barrett was chosen to tune the Psalm for the congregation. Mr. Peleg Gardner took care of the boys in the gallery, kept them in good order and invited any strangers below that wanted a seat when the gallery was full.

Mr. Mayhew departed for his Vineyard home when the proprietors sought another preacher. He became Chief Judge of Dukes County until his death at the age of 73.

A versatile man, indeed!



From a photograph taken
by Henry S. Wyer, in 1897.

THE OLD NORTH VESTRY.

The Book of Records for the "Proprietors of the Congregational Meeting House" records the pew holders as of October 22, 1765, as follows:

Eben Calef
Benjamin Coffin III
Jonathan Coffin
Joseph Coleman
Caleb Coffin
Josh Coffin
Isaac Merrick
David Baschard
Samuel Gelston
Obed Hussey
John Pinkham
Andrew Myrick 2nd
Barna. Pinkham
Isaac Meyrick 2nd
Paul Rawson
Jonathan Ramsdell, Jr.
John Ramsdell
Jonathan Meyrick
Thomas Giles
Andrew Meyrick, Sr.
Benjamin Tupper
John Morris
Josiah Coffin
Able Chase
Henry Folger
Paul Pinkham
Silvanus Bunker
Elias Coffin, Jr.
Grafton Gardner
Ruth Coffin
George Gardner
Christopher Bunker
Benjamin Fosdick
Joseph Coffin III
John Gardner, Jr.
John Gardner
Benjamin Chase
Caleb Bunker
Able Gardner
John Brock
Peleg Gardner
Peter Coffin
Edward Cary
Robert Wiere
Joseph Glasier

Mr. Mayhew's successor to the pastorate of North Church was the Rev. Bezaleel Shaw, who was born in Bridgewater, Mass. in 1738, the son of Rev. John and Sarah (Angier) Shaw. He was graduated from Harvard College in 1762 and ordained in Nantucket at the First Congregational Church on November 25, 1767. He married Elizabeth Hammond on Sept. 11, 1769, and two children were born in Nantucket. He served as pastor here until his death in 1796. His service of 29 years to North Church (Old North Vestry) represents the longest term of any minister at this church.

When ill health forced him to retire from his pulpit, a letter was sent to him informing him that a suitable person was being sought to officiate in his capacity for two months.

The following month the Society agreed to pay his salary to date, after deducting the expenses for a replacement during his absence. A few months later he died — Feb. 28, 1796.

In her famous Diary, Keziah Coffin Fanning wrote:

> "March 1: Mr. Shaw buried from the Meeting House. Service by Mr. Leonard. Corpse carried on a hearse to Gardner Burial Ground, followed by horse and chaise with Mrs. Shaw and Dr. Gelston, then by a great number of people walking two by two. A new velvet pall was made to use for the occasion — raised by contributions."

His tomb in the Old North Cemetery bears the following inscription:

SACRED
to the Memory of the
Rev. Bazaleel Shaw
Pastor of the 1st Church
of Christ in Nant.t who
departed this life Feb. 28, 1796
in the 58th yr. of his age
30th of his ministry

Among the writings of the Rev. Samuel D. Hosmer, acting pastor of the church from 1862 to 1872, is an excellent description of Old North Vestry during the years when the popular Rev. Bazaleel Shaw was the guiding spirit. It reads:

> "You enter through a porch with a front and two side doors opening outwards. As you step within the church through a double-leaved door, right opposite appears the high pulpit, behind whose closed doors and solid walls the preacher, as he sits, is hardly seen from below. For a canopy, see the heavy sounding board hung from the roof just over the speaker. Beneath, on each side of the desk, sat the deacons, their hats hung on knobs on the pulpit front. A door under the south gallery opens into the tower, just built to receive the first bell that pealed forth its mellow call over these shores and waters.
>
> "On three sides were galleries; that on the front the singers' place; in the north and south galleries sat

strangers and the boys over whom tithing men did police duty with long black-tipped staves to rap the unruly into propriety; in the farthest corner was the negroes' pew, three of whom are recorded as church members. At the entrance door, a broad aisle, with two short courts passing off midway its length to pews otherwise inaccessible, leads to the pulpit; and to right and left diverge narrower alleys, which go round the house between its wall tier and central slips. The pews are those old-fashioned square compartments to accommodate a dozen or more, uncushioned, no crickets, nor elbow supports. People did not attend meeting to loll lazily, and a sleeper would have offended against the congregation as much as against the preacher.

"The proprietors were at no expense for lamps, though oil at Nantucket was easily obtained, as evening services were unknown; as for fuel in winter, who ever heard of an old church with any fire, save the flame of devotion, to warm the worshippers. The men buttoned up their overcoats; while our grandmothers carried each a little foot-stove filled the last thing before going to church, with hot embers from the great fire-place at home.

"The congregation devoutly stood through what truly the long prayer, lifting up their seats which turned on hinges, and at the close of the prayer letting them down with a crash startling to delicate nerves, if there were any in those days. I presume the sermons of the good divine may generally have overrun the half hour of the modern preacher; certainly if, as elsewhere, tenthly and even twelfthly marked the divisions of the discourse. So worshipped the godly of a former generation."*

It was during the pastorate of the Rev. Bazaleel Shaw that the "Half-Way Covenant" was introduced. Under the old Congregational system, no one could vote or hold office unless he was a duly baptized member of the Church, and only those of good moral character who had undergone a prescribed religious experience could be baptized. The Covenant was a

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* Centennial Discourse (pamphlet) by: Rev. S. D. Hosmer, Acting Pastor First Congregational Church, Nantucket
Preached: Sabbath Evening, October 15, 1865 in the Lecture Room

compromise, so that other good men of high standards, wealth and integrity could also be brought under the influence of the Church without the aforementioned religious requirements.

The first bell to be installed in a church at Nantucket was hung in the belfry of the Old North Vestry in 1800.

On June 22, 1795, a legal meeting was held at the meeting house with Josiah Coffin Esq. as moderator. It was voted that the owners of the bell, at their request had leave to erect a tower at the south end of the house (Old North Vestry) and to hang a bell therein. Then, on October 12, 1795, it was voted that "Eben Drew and Samuel Riddell be a committee and agree with them where to place the tower that is to be built." May 26, 1800, it was voted "that the proprietors do consent for a bell to be riged in the bell tower adjoining the meeting house if it should be requested."

The Town voted as early as Nov. 3, 1800 "to have the bell that is erected on the Congregational Meeting House rung at Sunrise, 12 at noon and 9 at night."

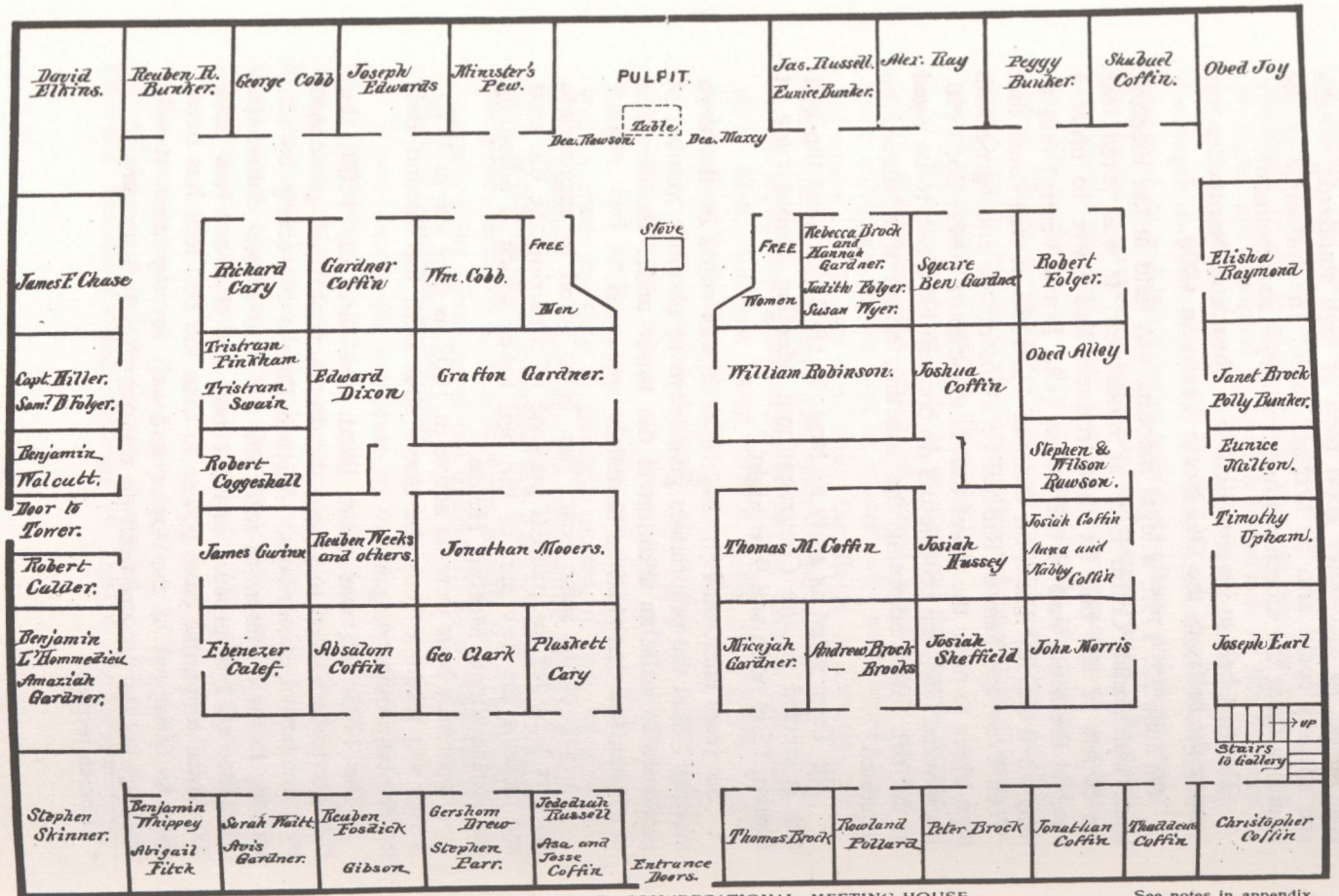
Six years later, on Feb. 24, 1806, it was voted by the town meeting: "That the proprietors give leave to obtain a number of gentlemen to make an addition to the tower under the direction of a committee that shall be hereafter appointed."

In Nov. of the same year "the Town voted to appropriate not over $250 for the express purpose of repairing the old part and finishing the new part of the bell tower which is adjoining the Congregational Meeting House."

Apparently boys were as active in 1807 as they are in 1970. A vote was taken to keep the doors shut until the Second Bell to keep boys from going in.

The 1795 bell was short lived. On Jan. 22, 1809, the church members voted to accept the donation of a bell presented by a number of subscribers. "Return thanks of society by advertizing to the proferers of said bell for their liberal donations. Committee of 7 to procure another bell and that not less than 700. Voted committee have power to take the bell that has been given us down out of the tower and sell for the most it will fetch and lay the proceeds out on the one they will procure."*

* Church records



From plan kindly drawn by Wm F. Codd.

FLOOR PLAN OF FIRST CONGREGATIONAL MEETING-HOUSE.

See notes in appendix.

IV.

Separation — Revival — and a New Church
The First Congregational

The Rev. Bazaleel Shaw was followed by the Rev. James Gurney, who served the First Congregational Church from 1799 to 1819. During his pastorate, a division occurred. In 1809 Mr. Shaw abandoned the Half-way Covenant, and shortly after the Second Congregational Church was organized, under the leadership of Rev. Mr. Swift. Despite the separation, Mr. Gurney received 161 new members, the largest number of members to the Church of any pastor in the first one hundred years of the Church's history. It is recorded that under his leadership the Church at Nantucket experienced its first religious revival.

The Rev. Abner Morse succeeded Mr. Gurney to the pastorate in the year 1819. During his ministry "the corporation of the Nantucket Academy was dissolved by an act of the Legislature, and a committee authorized by the same body to sell the Edifice belonging to said Corporation. It was purchased March 1820 for the First Congregational Church and deeded to Abner Morse, Pastor, and William Rawson, Deacon of said Church, and to their associates and successors in office.

"Subsequently, at a public Church meeting, measures were taken to establish a School and the following gentlemen elected as a committee to superintend its concerns: Thomas Hiller, Gardner Coffin, Benjamin Gardner, Isaac Thompson, Reuben S. Bunker and Abner Morse."

From 1820 to 1827 this school was maintained in the Academy Building.*

Mr. Morse, however, did not find many things about the church to his liking and there is evidence of dissention during his ministry. Reports show that he and others filed a petition in the General Court of 1823 for an act of incorporation as a Congregational Church, apparently with the intention of establishing a separate organization. The Legislature did not approve the petition and gave the petitioners leave to withdraw. Mr. Morse left the ministry of the church at this time — December 16, 1822.

* Copy of the Deed in the Appendix.

From plan kindly drawn by Wm F. Codd.

The pastorates of the next two ministers, the Rev. Stephen Bailey and the Rev. Nathaniel Cobb, followed quickly, Mr. Bailey serving from May 18, 1823 to May 25, 1827 and Mr. Cobb serving from August 5, 1827 to August 30, 1829.

The whaling industry of Nantucket during the decade of the 1830's, reached a new peak and the resultant economic prosperity was reflected in the growth of the town — religiously as well as architecturally.

The Rev. Stephen Mason was pastor of the First Congregational Church from 1830 to 1835, during this heyday of Nantucket as a whaling center. The congregation grew rapidly, and footstools were placed in the pews for children, as there were no seats to rent. About this time a spire appears to have been added to the North Church (Old North Vestry), a tower which was 59 feet from the ground. Some parishioners felt "The Inquirer", Nantucket's newspaper, had not done justice in its reference to the new steeple. The editor then reported in "The Inquirer" that "the materials of the steeple were almost as durable as the doctrines preached therein".

Shortly after, the Rev. Mr. Mason felt a new church building was needed. He presented a plan. At first it was opposed, but finally accepted and the money voted. To make room for the new structure on Beacon Hill the Old North Vestry was moved to its present location.

In his remarks concerning this decision to erect the present imposing church building, the Rev. Mr. Mason, at its dedication, made the following pertinent observations:

> "In December 1829, less than five years ago, the house of worship was so antiquated and its pews so unpleasant that but few of them could be rented. The Society, oppressed with debt, had dwindled to a small, a very **small** number of individuals, who could sustain the least responsibility. They were almost disheartened. They were persuaded however to alter the interior of the old House at an expense of Six or Seven Hundred Dollars. This alteration, and the settlement of a Pastor gave a new impulse to the Society. We have gradually waxed stronger and stronger."

The truth of this appraisal was soon forthcoming through the completion of the new church structure, in the space of five months, under the supervision of the architect, a Mr. Waldron.

The new house of worship was publicly "dedicated to God, the Father, the Son and the Holy Ghost", on Thursday the 6th of November, 1834, there being present the following Ministers from the mainland by invitation: Rev. Messrs. Thomas Robbins, William Gould, Oliver Cobb D.D., Sylvester Gould, Thomas Richmond, Owen Fowler, Burt, Bent and Pratt.

The Rev. Sylvester Holmes of New Bedford preached the sermon, using as his text Psalm 87, vs. 5 and 6: "And of Zion it shall be said this and that man was born in her; and the Highest himself shall establish. The Lord shall count when he writeth up the people, that this man was born there". The Rev. Pratt of Barnstable delivered the Dedicatory Prayer. The congregation numbered about 1,000 people, comprising members of almost every religious denomination.

That afternoon a public sale of pews took place. "87 of the 118 were disposed of, at prices reaching in the aggregate to more than $1,000 above the appraised value."

Of the Dedication itself, we find recorded in the handwriting of the Rev. Stephen Mason, written in 1834, the following history:

> ". . . . And now in beholding this new and beautiful House of God, built and completed within five months, at an expense of $8,000, and nearly or quite paid for at this time by the sale of pews, we are constraint to say — What hath God wrought!
>
> "May God (the Holy and ever blessed Trinity) accept the dedication of this House to Himself, and make it the Gate of Heaven to those who visit from Sabbath to Sabbath its courts."

For the next few years the Church records are sparse and only the names of the ministers and the dates of their service are known, the Rev. William J. Breed serving from 1835 to 1839, and the Rev. George C. Patridge from 1839 to 1841.

The next minister was the Rev. John S. C. Abbott, who served from 1841 to 1843. Mr. Abbott's ministry was considered most successful and, under his leadership, 172 persons united with the Church, and the new church building was extended 30 feet to provide space for the large congregations.

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V

Continued Growth and New Activities

Starting with the last few years of the 1840's Nantucket's sole industry — the Whaling Business — declined sharply due to the competition of New Bedford whalers and the discovery of a method of refining kerosene. The Church was affected by this turn of events. During the ministry of the Rev. Charles Rich, who served from May 21, 1844 to May 14, 1847, debts were incurred which the Church was unable to pay. As a result of a fair held by the Church ladies to earn money to pay this debt, the Ladies' Union Circle was founded on January 6, 1846, for the purpose of helping the Church in a practical and substantial way. The Ladies' Union Circle was most active during Mr. Rich's pastorate and has continued its helpful service to the Church up to the present time.

In the beginning the Union Circle met monthly as a sewing circle and after paying off the original debt, paid off a debt on the organ, redecorated the Church, repaired the clock, furnished the gas lights, paid for clothes for Civil War volunteers, helped their fellow townsmen who were affected by the Great Fire of 1846, sent missionary boxes and helped the Church in many, many ways through the years.

In 1847 The Gleaning Society, a previously existing women's organization of the Church, united with this group to form one strong and faithful organization. Contained in the minutes of the Annual Meeting of the Church held Tuesday, January 4, 1848 is the following:

> "The Union Circle, composed of the married ladies of the Church and Society, meet monthly. During the year 1846 this Circle raised $635.37, contributing largely towards paying for the organ, aiding sufferers by the fire, and expending its means otherwise, in a spirit and manner alike Christian. It has raised this year $367.00".

From Church records, it is noted that during the Pastorate of the Rev. George Thacher, who served from 1848 to 1850, the Sunday School was very active. It is reported that in the year 1848 the average attendance in Sunday School was 225, and that the officers and teachers numbered 50.

The records list the names of the next four pastors and their terms of service:

Benjamin Judkins — April 1, 1851 - June 12, 1855.
J. Emerson Swallow — May 21, 1856 - August 24, 1858.
Henry E. Dwight — November 8, 1858 - October 31, 1859.
Isaac C. White — January 14, 1861 - February 1, 1862.

From October 16, 1862 through November 1, 1872, the pulpit of the First Congregational Church was occupied by the Rev. Samuel D. Hosmer, an energetic and capable minister who carried out his duties to the church during the days of trouble and depression in the community. His wife, a Nantucket woman, was of considerable aid to him.

Mr. Hosmer was succeeded by the Rev. Henry C. Crane, who served North Church from October 2, 1873 until August 24, 1874. He, in turn, was succeeded by the Rev. Charles J. R. Jones, who served from March 20, 1875 till January 1, 1877. During his ministry the Church was very active in social events, and was the centre of activity for the whole Island. The most noteworthy of these events was the Washingtonian Supper, held in Old North Vestry in February of 1876. Tables were set at the rear of the room. Pictures of Presidents Washington, Lincoln and Grant were hung, and the tables were decorated with flags.

On November 10, 1877 the pastorate was assumed by the Rev. Luther H. Angier, who stayed until October 20, 1878.

There seems to have been a particular emphasis on music during the term of the Rev. Howard A. Hanaford, who was pastor of North Church from November 20, 1878 till October 25, 1880. Recorded in "The Inquirer and Mirror" of June 21, 1879, is the presentation of an oratorio, "Esther The Beautiful", given on the Atheneum stage under the direction of the North Church Choir and soloists. A lecture was given by Dr. Jenks on Esther and other characters in the oratorio. The pastor's wife, Mrs. Phebe Ann Hanaford, took the part of Jerish in the production. The two performances made a total of $85 which was put toward the repairs needed for the organ.

One of Nantucket's native daughters, Louise S. Baker, was invited to become the minister at the First Congregational

Church in December, 1880. Miss Baker was born in Nantucket on October 7, 1846. She was educated in the public schools of Nantucket, and graduated from High School, ranking as a good scholar of studious habits. She taught school for a while in Pawtucket, R.I., and was later employed in the public and Coffin schools here for a season.

But it was in philanthropic and religious life that Miss Baker was thoroughly interested. Through her work in these fields she won prominence and won the love and esteem in which she was held. Her parents were of Methodist faith and under the discipline and teaching of Methodism she began her religious work.

During the ministrations of Rev. Mr. Hosmer at North Church she took her letters of transfer from Methodism to Congregationalism, and became correspondingly active in that denomination, especially at young religious gatherings.

During the great temperance revival at Nantucket in 1876, Miss Baker became an earnest and devoted advocate and worker. Her fame went abroad and she was subsequently employed in delivering temporal lectures through the state under the auspices of the state Women's Christian Temperance Union.

About 1879 she was employed by the First Congregational Church to supply the pulpit. Her preaching was acceptable to Church and society. But the functions of an ordained minister were demanding. She could not administer the Sacraments of Baptism or of the Lord's Supper, nor receive members into fellowship with the church, nor perform the marriage ceremony, because she was not yet ordained.

After four years of study and church administrations, efforts were made to secure her ordination. Under strict Congregational rules various obstacles presented themselves, but after extensive correspondence and conference, it was resolved unanimously August 25, 1894, that this church delegate to Miss Louise S. Baker by its vote the authority to administer the Sacraments of Baptism and the Lord's Supper, and to admit members to Church Membership.

The right hand of fellowship was given to Miss Baker on the following Sabbath in behalf of the Church Deacons, and

thus her ordination made public. Miss Baker continued her ministry to the First Congregational Church for three and one-half more years. She was a pleasing speaker, versatile and a deep thinker.

Possessed of poetic gifts, she was the author of numerous poems upon local themes, and a small collection of her choicest productions were in 1893, entitled "By the Sea". Her book, "Eunice Hussey", was published in 1938, many years after her death on September 24, 1896.

Funeral services were held in the First Congregational Church and were attended by many townspeople. She was interred in the family lot at Prospect Hill Cemetery, and during the afternoon the Pacific Club and Engine No. 4 flags were displayed at half-mast, presumably the first time such tribute was ever paid to a woman by these two organizations.

A bronze tablet was placed on the east wall of the church in her memory and unveiled on August 7, 1898 by Rev. Rufus K. Harlow of Framingham, Mass. She was acclaimed as the first orthodox woman preacher in the United States.

During the period from December 9, 1888 to October 7, 1889, the pulpit was filled by the Rev. John C. Emery. He was succeeded by one of the most outstanding ministers to ever grace the pulpit of the First Congregational Church — the Rev. Myron S. Dudley, who served from 1889 - 1897. He was born of New England parents in Peru, Vt., February 20, 1837 and died November 18, 1901, while serving a pastorate in Newington, New Hampshire.

In 1863 he graduated from Williams College. Upon graduation he served in the U. S. Army and rose to the rank of captain and served throughout the Civil War. In later years he graduated from Union Theological School, New York City and served for many years in the Congregational Church in Cromwell, Conn. before coming to Nantucket.

He was the founder of the Improvement Association, later the Civic League, and helped launch the Historical Association of Nantucket. He recommended himself to his people as a wise counsellor, a kind friend, a good citizen.

During his ministry, in the year 1890, the ancient custom whereby the congregation turns and faces the choir during the singing of hymns was abandoned, by a vote of the church on Friday, June 6 — with 26 in favor and 2 against. The following Sunday, the question was brought before the whole congregation who voted "47 opposed to turning and 9 in favor". However, at a meeting in November of that year, it was voted that "the vote passed on June 6 with regard to facing the pulpit during the singing be reconsidered''. No reason is given, but we can all be grateful for the honest change of mind, and it is still done to this day. One of the indirect benefits of this custom is that it gives the minister a moment of comparative solitude before and after the sermon, since he is temporarily at the rear of the congregation.

All was not of a serious nature in this old Church, however, for we read that in 1890 water was piped into the Vestry for use at festivals and other entertainments and that a check for $100.00 to pay for this and other improvements was given by Hon. Elijah A. Morse, member of Congress for the Canton District.

In November, 1897, the Rev. Walcott Fay assumed the pastorate of the Congregational Church. He was the subject of a particular item in the newspaper because of his attraction of the young people of the Island who were attending his services in goodly numbers.

Mr. Fay had been the pastor of the Congregational Church in Westboro, Mass., but was forced to resign because of ill health and had subsequently filled the pulpit of many Boston churches as a supply minister and had been acting pastor of a Cambridge, Mass. church.

It was said that "the healthful climate of Nantucket was one of the chief attractions in bringing him to the Island as well as the unanimity of the call." The popular minister served until March 21, 1901.

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VI

The Twentieth Century

The new century of the 1900's was ushered in fittingly enough with the arrival of a young couple — the Rev. and Mrs. Frederick Wilbur Manning — their first parish together being Nantucket's Congregational Church, where they ministered from February 2, 1902, until March, 1912.

The Rev. Frederick Wilbur Manning was born in 1862 and died in 1950. He was educated at Andover Newton Theological Seminary, Colorado College and Harvard Divinity School. After his first pastorate in Hartford, Vermont, he served the Marshfield, Mass. Congregational Church until 1901 when he was married to Mary Sayre Delano of Duxbury.

A colorful couple, he with a red moustache — she, called the prettiest girl in her former home town, they readily identified themselves with the young people and in 1911 organized the Harmonious Hustlers with a group of High School girls, who had previously been associated with the Christian Endeavor but who wished to help the church more actively. The first officers of the group were as follows: President: Miss Viola Thomas; Secretary: Miss Mary Brock, Miss Effie Lake; Treasurer: Mrs. F. W. Manning, and there were approximately 24 members at this time.

His favorite topics for sermons were faith, brotherhood, the relationship of the physical to the spiritual world and immortality. He preached faith fervently in an era when science appeared to be eroding such concepts. It was rumored around the Island that when persons of other affiliations wanted to be sure of an intellectual sermon, they would visit the North Church.

Mr. Manning always welcomed the opportunity to preach in "the big Church" to the critical summer parish, but it took a Nantucketer to really unsettle him in the pulpit. She customarily held a trumpet to her ear to catch the sermon, and when she laid it down he caught the message that he was not doing justice to his subject. During one sermon in the big Church, holding forth high above his parishioners, he suddenly became uneasily aware he was losing his audience. When a scattered tittering

was audible through the congregation he fumbled nervously with his tie and tried to figure out what was awry. After the service, he was told that a mouse had been skittering around the base of the pulpit and up and down the center aisle!

Five children were born to the Mannings in Nantucket, the first two at 15 Quince Street, the others in the first parsonage purchased by the Church, 11 West Chester Street. Two children followed in their next pastorate, Swampscott, Mass., 1912 - 1918. Other Massachusetts parishes Mr. Manning served were: Manchester 1918 - 1926, and Boylston 1926 - 1936, actively and until his death as Pastor Emeritus.

Each of these pastorates was marked by personal tragedy. In Nantucket, the first child died before her second birthday. During the Swampscott years an eye operation prevented him from seeking larger parishes. After two years in Manchester, his wife was suddenly stricken and almost totally paralized. Although she recovered slowly and finally could walk, she could not resume the parish duties usually expected. In Boylston he was forced into retirement by sudden blindness. Faced with the need to use personally his preachments, he won unanimous respect from his doctors and remained a source of inspiration to friends and family throughout his life. A favorite pastime in these days was cudgeling his mind for all the stanzas of favorite hymns. Both blind and deaf in his last years, he often quoted the last two verses of Romans, Chapter 8, which proclaim that nothing can separate us from the love of God.

Organ Recital — August 20, 1904

The "Inquirer and Mirror's" issue for this week had the following report of the organ recital:

> "Sweeter music never issued from the pipes of a church organ in Nantucket than that to which the large audience in the First Congregational Church listened on Friday evening, when the long-anticipated recital of the new organ recently installed in that historic edifice took place under the skillful manipulation of Mr. J. J. Bishop, a talented organist of Springfield, Mass., who had just returned from the St. Louis Exposition, where he had been playing the

largest organ in the world. Too much praise cannot be spoken of Mr. Bishop's ability in our instrument."

This new organ was built in Springfield, Mass. by the J. W. Steere and Son Co. The framework is of oak, and has a total weight of 5 tons. The pipes are bronzed gold. The instrument is equipped with a powerful set of bellows weighing over 1200 lbs., which are capable of great latitude. There are 914 pipes in the organ, 610 of which are of metal and 304 of wood. There are 32 stops and accessories, and pedals of tubular pneumatic action. The organ is considered one of the finest in Southeast New England.

The organ was purchased through the agency of Charles F. Chadwick, Reading, Mass.

This organ replaced the original organ built in Watertown, N.Y., first used in the First Congregational Church of Nantucket on November 24, 1844. The minister during that period was the Rev. Charles Rich, Charles Brown the organist, and Frederick W. Cobb the leader of the choir.

A new minister came to the Church in March, 1913 — the Rev. F. Arthur Sanborn, who served until December, 1916. The year after his arrival the old bell, originally cast in 1834 by the Henry N. Cooper Co. of Boston, and installed at the new Church in November, 1834, was replaced, having been cracked for a number of years. The new bell, presented as a gift from Mr. and Mrs. Henry Lang, summer residents, was rung for the first time on Easter morning, April 12, 1914. The inscription on this bell bears Tennyson's words:

"Ring out the old, ring in the new,
Ring out the false, ring in the true.
Ring out the darkness of the land;
Ring in the Christ that is to be."

The Rev. Charles Alfred Ratcliffe, a distinguished and respected clergyman, was the next occupant of the post of pastor at the North Church. He was born in England November 10, 1857, and served until his death here February 14, 1927. In his early years he had served as a missionary in West Africa, and there met an American missionary, Frances Cummings, who became his wife. He was a minister over a period of 48 years.

Mr. Ratcliffe said, "When I first came to Nantucket I did not know that our Island would have such a large Summer parish of visitors. I found them needing and appreciating my services. It was surprising and gratifying to me to see what deep affection many of the Summer people have for our old church."

But as busy as Mr. Ratcliffe was during the summer months, winter was no time of idleness. The church, while by no means the thriving organization that it was in the days when Nantucket was in its prime, was exceptionally active. He wrote: "Never have I had a more kindly and loyal church membership. The people devoted hours and are most concerned to spread the Gospel of Jesus Christ to all people."

Following the ten year ministry of the Rev. Charles Ratcliffe, the pulpit of the Church was filled for the next seven years by the Rev. Evarts Wilson Pond, D.D. He was born in the year 1869 in Wisconsin, the son of the Rev. Jeremiah Pond and Jean Wilson Pond and was raised in Maine where he received his early education. He was graduated from Phillips Andover Academy, Dartmouth College and Yale Divinity School, and did graduate work at Harvard University. His ordination took place in 1896 in New Haven, Conn. and he held several pastorates in New England before coming to Nantucket in 1927.

During his pastorate here, there were several interesting innovations in the Church life. In 1931 it was voted to discontinue evening services until further notice, but at the same time the month of November was designated as Loyalty Month with the purpose of increasing attendance at the morning service and making the people more "membership conscious". Soon afterward, in 1934 to be exact, it was voted to change the time of the morning service from 10:00 A.M. to 10:45 A.M., to organize and train a Young People's Choir and to restore the evening services.

Under Dr. Pond's leadership the Sunday School was given permission to build an addition on to the west side of the Vestry, extensive repairs were made on the West Chester Street Parsonage, the steps leading to the Church were changed to cement, a coal bin was added to the cellar, and in 1934 the large windows in the front of the Church were replaced.

Good use was made of the Church buildings at this time. "The Nantucket Neighbors" were allowed to use the Vestry for a series of meetings and the Primary Room was rented to the School Board for a Pre-School under the Civil Works Administration. Many Church suppers and entertainments, notably a fabulous "Circus", were presented in the Vestry by the very active Harmonious Hustlers which at this time numbered 71 women.

Since these years marked the period of the great depression it is interesting to note that on March 19, 1933, the minister announced that a 10% cut in expenditures was necessary and that he would be glad to take the cut in his own salary. Following this, in 1934, the old custom of "Harvest Sunday" was revived and eight bushel-baskets of food were distributed to the needy.

Dr. Pond was married three times. The second Mrs. Pond died in 1934 and she was commended "for her untiring zeal, her tactful leadership, her loving tenderness with little ones and her radiation of many great Christian qualities."

Later, Dr. Pond was married to Mrs. Effie (Lake) Coffin, a lady most active in the Church Choir and other Church activities, and she is still in residence in Nantucket. (1970)

On December 2, 1934 the 100th Anniversary of the Church was celebrated.

Dr. Pond resigned from the Church on September 16, 1935, and continued to live in Nantucket until his death. On August 15, 1948, the Rev. Claude Bond officiated at his funeral service in the family home on Milk Street and he was buried in the Prospect Hill Cemetery.

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VII

The New Parish House — "Bennett Hall"

In 1935, the Rev. Fred Donald Bennett came to serve North Church in Nantucket. He was born in Rumford, Maine, on September 27, 1900, and received his education at Mt. Hermon School. He graduated from Boston University in 1929 with a B.R.E. degree and from Andover Newton Theological Seminary in 1935 with a B.D. degree. During his college years he served as Director of Religious Education at Winter Hill Congregational Church in Somerville, Mass., for two years, and as assistant minister at Union Congregational Church in Boston, Mass., for six years, where he was ordained in 1934. In 1929 he married Evelyn Young, and together they were very active in church life in Boston. They brought their love of and interest in young people with them to Nantucket, and worked diligently with and for them, both in First Congregational Church and in the community.

Mr. Bennett has always been an avid sports enthusiast, and not long after his arrival here, he realized that the Island was sadly lacking in competitive sports activities, so he organized a basketball league consisting of interested Church people from all denominations and many happy hours were spent at Point Breeze, now the Gordon Folger Hotel, and later in newly-built Bennett Hall.

In 1937, still following his interest in young people and sports, Mr. Bennett was instrumental in getting High School football started here, with Harry Cleverly from Boston University as coach. He also assisted him in getting the first team uniforms from Stevens Sporting Goods Store.

Other community-oriented projects that were successful under the dedicated leadership of the Bennetts were a Carnival and Flower Show held in Bennett Hall and on the Church grounds, during the summer of 1937, and the organization of the Whalers' Little Theatre Group, which was the first amateur theatre group on the island. Many productions were given in Bennett Hall between the years of 1937 - 1942 to the delight of community audiences, and many amusing anecdotes may be recalled by the participants and viewers alike!

During these years, Mrs. Bennett was particularly active in the Sunday School and with the women's groups of the Church. She also organized a young people's fellowship group called the Golden Stars and many happy and busy hours were spent under her guidance.

In May, 1936, one of the largest gatherings to attend a special meeting of the parishioners of the First Congregational Church voted to construct a "parish house". The meeting was most enthusiastic and the vote for the new structure was unanimous. Miss Cora Stevens was the greatest backer of this new project.

The building was to be erected on the plot of land just north of the Old North Vestry. The building committee elected consisted of Leroy True, Ralph Bartlett and Elmore Swain. The financial committee was in charge of the project, and was composed of Miss Cora Stevens, George Haddon, and Arthur W. Williams.

In its report of the meeting, "The Inquirer and Mirror" for May 16, 1936, stated:

> "The 'parish house' will be the center for church activities, serving as a meeting place for the various organizations — the Union Circle, Hustlers, and so forth; provide an auditorium for plays, pageants, and the various entertainments, and also supplying a need for gymnasium facilities.
>
> "The Rev. Fred D. Bennett, who has worked diligently for the success of such a project since coming to the island a few months ago, expressed his delight not only for the fulfillment of this project, but for the interest and enthusiasm of the parishioners. It is his intention, now, to restore the Old North Vestry to its former appearance as the oldest structure for religious purposes on the island.
>
> "The 'parish house' snuggles down into the hill on the north side of Beacon Hill, next to the church and, because of this low appearance conceals the fact that it is quite a substantial building.

"Excavation was done by William Voorneveld's men, plus volunteers who pitched in to help with wheelbarrows, shovels and ambition to carry away the soil. The architect was Alfred Shurrocks. Specifications were announced, sealed bids were received, and the following contracts awarded: carpentry, Huram W. Macy; masonry, John C. Ring; plumbing, Ralph I. Bartlett; electric wiring and lighting, Robert Blair.

"The main hall is 107 feet long, and 32 feet 6 inches wide. The balcony at the east entrance which slopes gently to steps leading to the main hall floor is 20 feet by 32 feet 6 inches, and seats 74 people. The main hall seats three hundred.

"The lights are set into the ceiling, and the windows are high in the wall. The hall is 18 feet high. Walls and ceiling are covered with celotex, with a matched board sheathing, 6 feet high, all around the walls.

"The stage at the west end has a 21 foot opening and an inside dimension of 16 x 14 feet. Two sets of steps lead up to it. Footlights complete the equipment, which include a front curtain and backdrapes. Gas-heating equipment heats the building. The space under the balcony makes a handy cloak room, while under the stage is storage space for for chairs.

"At the rear of the building, behind the stage and on the west end, is a new kitchen, 22 feet long, running the width of the main hall.

"The cost of erecting the building was $15,000."

Mrs. Emma Hayward, as chairman of the Chair Committee, saw to it that money was raised for the purchase of 300 chairs for the new "parish house".

Bennett Hall was dedicated and named in 1936. There were 245 members and friends present. The dinner was prepared by the Hustlers, with Mrs. Alcon Chadwick as Chairman, and the Invocation was given by The Rev. Spears of the Methodist Church.

Program:

Hymn
Invocation — Rev. Daley, St. Mary's Catholic Church
The Lord's Prayer
Presentation of Keys — Leroy True, Chairman Building Committee
Acceptance for Church — Alcon Chadwick, Clerk
Address — Ralph M. Timberlake, President, Massachusetts Congregational Conference
Hymn

Among the gifts received for the new Hall was a Seth Thomas electric clock, gift to the North Church from Young People of Union Church, Boston.

A bronze tablet was also placed in the new Hall in memory of Karl E. Satler, 1902 - 1936, whose parents gave much to Bennett Hall in his memory.

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In 1938, the Rev. Bennett accepted a call to the Union Congregational Church in Boston, Massachusetts, where he remained as pastor until he volunteered for service as a chaplain in the U. S. Navy, being commissioned Chaplain, Lieutenant, U. S. Navy, 10 February, 1942. His service during World War II took him to many places around the world and his career was a most distinguished and exciting one. Following the war's end he continued in the Naval service and served for a number of years as the Chaplain at the U. S. Naval Academy at Annapolis.

But his former ties with Nantucket remained, and after his retirement from the U. S. Navy he again heeded the call to this Island, as will be noted later.

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The Rev. Claude Bond and Katharine Bond

To fill the gap left by the departure of the Rev. Fred D. Bennett in 1938, the Church was happily fortunate to obtain the services of the Rev. Claude Bond and his talented wife Katharine Bond. The members tendered a reception to the Bonds in Bennett Hall, with over 200 members and guests

present. The clergymen of the other Island churches were either on hand or sent their greetings on this occasion.

In the receiving line, either side of the Rev. and Mrs. Bond, were the four Church Deacons and their wives, Mr. and Mrs. Ralph Bartlett, Mr. and Mrs. Edwin Tirrell, Mr. and Mrs. William Brock and Mr. and Mrs. Alcon Chadwick.

VIII

Busy Years and Transitions

The Bonds were not only hard working and dedicated Church leaders — they were greatly beloved by the members and parish families of Old North Church, and their efforts with the young people and young couples were especially well received.

During this pastorate a partial restoration of the Big Church was undertaken — the colored glass windows were replaced by clear glass similar to the original, the central gas chandelier was removed, the entire interior painted and a new drapery placed behind the pulpit.

On Sunday, August 3, 1941 a Re-Consecration Service was held with the Rev. Alfred V. Bliss, Secretary of the Massachusetts Congregational Conference, and the Rev. Dr. Everett C. Herrick, President of Andover Newton Theological School coming from the mainland to assist in the Service.

The years passed swiftly with the Church moving steadily ahead under their forceful leadership and finally on June 10, 1943 Mr. Bond was given a leave of absence from this Pastorate in order that he might become a Chaplain in the United States Army. A farewell reception was given to Chaplain Bond on the eve of his departure for the Chaplain's School, with a short musical program and the presentation by Deacon Ralph Bartlett, on behalf of the Church, of a handsome wrist watch and a purse of money to the new Chaplain. Mr. Bond received the gifts, and acknowledged them with deep feeling. The Church members and the people of Nantucket all prayed that Mr. Bond would return to the Island safe and soon.

During the time of Mr. Bond's absence, Mrs. Bond and their two boys continued to make their home here and Mrs. Bond, with an excellent musical education and background, continued her fine work with the Church Choir and helped the activities of the Parish in many other ways.

During the minister's absence the pulpit was filled by several different ministers but the Rev. George S. Sutton gave fine and dedicated leadership for the greater part of the time.

The Rev. Claude Bond resumed his pastorate on Sunday, February 11, 1946, having completed his service as Chaplain in the Army Air Force, and continued in this capacity until October 31, 1948 when he was called to serve in the Tabernacle Church of Salem, Mass.

At a farewell reception Deacon Chadwick gave a warm speech in appreciation of the ten years in which the Bonds had served so well, and Mr. Bond replied, "having lived ten years on the Island we could not but become a part of it."

Mr. Bond received his early education in the schools of Toccoa, Georgia, where he was born, and he was later graduated from the University of Georgia and the Andover Newton Theological School in Newton Centre, Mass. His early church work was in Union Congregational Church of Boston, Mass. and in the Congregational Church at Magnolia, Mass.

From his pastorate at Salem, Mr. Bond returned to the Chaplaincy of the Air Force from which he recently retired, after 20 years, as a full Colonel. Now, in 1970, the Bonds are making their home in Montgomery, Ala.

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One Hundredth Anniversary — The Union Circle

The one hundredth anniversary of the Union Circle was observed during the first week of January, 1946. The Society was formed on January 6, 1846, and was incorporated on October 17, 1929. The record books and names of the officers are intact from 1846 to the present time. Officers at the time of the Centennial Anniversary were: President, Mrs. George S. Sutton; First Vice President, Mrs. Frank W. Ramsdell; Second Vice President, Mrs. Claude Bond; Secretary, Miss Edith Sylvia; Treasurer, Mrs. Hattie Anderson.

The following people were the members of the Anniversary Committee: Mrs. Leroy True, Mrs. Ralph Bartlett, Mrs. William C. Brock, Mrs. Alcon Chadwick, Mrs. John Gardner, Mrs. George S. Sutton.

On Sunday, January 6, 1946, a service was held in celebration and observance of the occasion.

Mrs. Adolph G. Ekdahl, of Boston, Secretary of Woman's Work of the Massachusetts Congregational Conference and Missionary Society, was guest speaker at a further Worship Service held on Tuesday, January 8, 1946, with the musical program being performed by Mrs. Leroy True, Mrs. Wesley Fordyce and Mrs. Richard Gray. This was followed by a 100th Birthday Tea, served by Mrs. Frank Ramsdell and her Committee, consisting of Mrs. Edward Hamblin, Mrs. Evarts Pond and Mrs. Bertha Bartlett. A History of Union Circle, prepared by Mrs. Clara A. W. Norton, was read during the service by Mrs. Lewis Edgarton.

IX.

Rededication of Old North Vestry — 1949

The Rev. Gordon Thompson served as Pastor of First Congregational Church from 1948 to 1951. He was born in Canada in 1912, attended Dalhousie College and Pine Hill Divinity School, both in Halifax, Nova Scotia, and did post-graduate work at Union Theological Seminary, New York City, where he obtained a B.D. degree. He served student pastorates in Hudson, Ontario and Salvia, New Brunswick, and was ordained in 1936. He was pastor of the Congregational Church in Dummerston, Vt. for three years, and of the Robbins Memorial Church, Greenfield, Mass., for four years before joining the U. S. Navy as Chaplain in 1943. He served in this capacity until the summer of 1948, during which time he spent two years in the southwest Pacific area. He preached his first sermon at Nantucket at the Christmas Service, December 19, 1948.

During his ministry here, in the year 1949, the Old North Vestry was redecorated under the leadership of Leroy True, with Alexander Hoyle of Boston as the architect. Upon completion, a Service of Rededication was held by The Rev. Thompson, with The Rev. Albert Buckner Coe preaching the sermon. Greetings were received from several former pastors of North Church — The Rev. Frederick Manning from New Jersey, The Rev. Fred D. Bennett from Great Lakes Training Station, The Rev. and Mrs. George S. Sutton from Florida, The Rev. and Mrs. Claude Bond from Salem, Mass., and from The Rev. William Horton of the Unitarian Church. The Service was in the form of a litany and Mrs. Leroy True was organist, Mrs. Richard Gray, violinist, and Miss Olive Macy Appleton (Mrs. Harry Newcombe), soprano, vocal soloist for the occasion.

Among the distinguished members of North Church during Mr. Thompson's time here was Mrs. Emma Frances (Chinery) Hayward, who died in September, 1950, having for many years been a faithful and devoted member of the church. In her will, she left her house, land and furnishings on Centre Street to the church to be used as a parsonage, with the stipulation that they might be sold if the church desired and the income therefrom

only to be used for general purposes of the church. She also bequeathed 50 shares of American Telephone and Telegraph stock, the income to be used for repairs to the church, and she gave $1,000 each to the Sunday School and to the Union Circle. At a meeting of church members in December of that year, it was voted to redecorate and remodel the house of Emma Hayward for use as a parsonage, and to sell the former parsonage on West Chester Street. The Rev. and Mrs. Thompson were the first to occupy the new parsonage on Centre Street.*

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1952 — 1957

In January of 1952 the Rev. Clayton Richard arrived from Mexico, Maine with his wife and large family of children to become the minister of the First Congregational Church. The spacious rooms of the new parsonage were adequate to house everyone and one room on the ground floor was even designated as the Church Office and beautifully furnished by a gift from Miss Cora Stevens.

Mr. Richard was full of enthusiasm and was most helpful with children and young people although he was also a fine pastor to the entire congregation, and Mrs. Richard, in spite of her many home responsibilities, was a more than adequate helpmate. He was also particularly active in many community affairs, and was of so much help to the Boy Scouts organization that a Scout camp ground was later named in his honor.

During his pastorate the West Chester Street parsonage was sold and plans were made for a garage at the Centre Street property.

This period also marked a period of great importance in the general Congregational Christian history, for the proposition of merging the presently existing Congregational Christian Church with the Evangelical and Reformed Church nationally, to form a new United Church of Christ was presented to all

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* The interesting facts relating to the Hayward House will be found in the Appendix.

Congregational Churches. The Nantucket Church considered and debated the matter of the union extensively, and finally on October 29, 1952 a special meeting of the church membership was held to take action on the matter.

Mr. Howard C. Barber offered a resolution which he presented as a motion, reading as follows: "Resolved; That the First Congregational Church of Nantucket hereby declares its intention to continue as a Congregational Christian Church, and hereby revokes any consent heretofore granted to the General Council of the Congregational Christian Churches, or to any person or group, to make this Church, under certain conditions, a member of the proposed new denomination to be known as the United Church of Christ.

"Be it further Resolved: That we do not yield any rights or equities in the properties of any body associated with the Congregational Christian Churches to which we may have contributed, or to which we may in any way be present beneficiaries". The vote on this motion was unanimously affirmative.

In 1961 it was voted by the Church to reaffirm their previous vote not to join with the United Church of Christ, and at this time a study of our Church's relationship to the National Association of Congregational Christian Churches and the Old Colony Association was made and it was voted to send a notice to the Old Colony Association to the effect that we do not accept the right of any ecclesiastical body to tax us.

The custom of North Church Week was revived at this time, the membership lists carefully revised, amendments to the by-laws of the church were voted for the purpose of establishing a new Committee of Religious Education to supervise and direct the work of the Sunday School and it was also, at this time, resolved to discontinue the custom of allowing the schools to use Bennett Hall for the purpose of physical education. This privilege had been extended for 15 years but it was now determined that the Church itself needed to make wider use of this facility.

On November 18, 1953, Mr. Richard presented a letter of resignation to the church but was persuaded to reconsider

and continued his ministry until June 30, 1957, when he left to become pastor of a church in Calais, Maine.

Mr. Richard was a native of East Hartford, Conn., and in his youth attended Normal School and taught in Connecticut schools. Later he attended Gordon College in Boston, the Hartford School of Religious Education and Theological Seminary. In 1944 he became pastor in Waldeboro, Maine and the Mexico, Maine, Congregational Church. In all of his pastorates Mr. Richard was active in the I.O.O.F. Lodges, Lions Clubs, and at one time he was Chaplain of the Civil Air Patrol.

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1957 — 1963

All Nantucketers agree that their Island is like no other place on earth and so it is always helpful if it can be determined ahead of time that newcomers to the place will be happy living under the Island's peculiar circumstances. Thus, with the calling of the Rev. Glen R. Schwarz to the pastorate of the First Congregational Church the parishioners felt very confident for Mr. Schwarz was well acquainted with the Island since his wife's family, Mr. and Mrs. Raymond Foulkrod, lived here year-round at the time, and are still summer residents. The Rev. Mr. Schwarz, a graduate of Wooster College in Ohio and the McCormick Seminary in Chicago, Ill., came to this Church from a pastorate in the Fourth Presbyterian Church in St. Clair Shores, Michigan.

During these years heat was put into the North Vestry's kitchen, and storm windows and weather-proofing added to this area. Plans were made for the construction of four class-rooms under the Ladies' Parlor. However, these rooms were not actually constructed until 1964.

In 1959 the Church participated in the 300th Anniversary of the Town by opening the church doors to the public and taking part in assigned activities.

At an Annual Meeting of the Church in 1958 Mr. Richard Gray read a prepared letter designed to tell Mr. and Mrs. Schwarz and it was made a motion which was unanimously

voted: "that this assembly, representing the members of North Church, rise to their feet and unitedly by such action, signify to Mr. Schwarz their vote of thanks and appreciation for what he is, what he stands for, and for his able and pleasing portrayal of the Christian doctrine in and out of this Church, that it is our hope that no unforeseen circumstances will arise to terminate this happy and mutual fellowship."

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The Rev. Fred D. Bennett Returns To "Old North" and A Steeple Is Restored

In 1963 The Rev. Fred Donald Bennett was called again to the pulpit of the First Congregational Church in Nantucket. Between the years of 1942 and 1962, he served twenty years as Chaplain in the U.S. Navy, where he earned Medals and Campaign Ribbons: American Campaign, Asiatic-Pacific with four Stars; World War II Victory, Navy Occupation Service, China Service, Navy Expert Pistol Shot Award. He served aboard the USS Pensacola CV-24, was Senior Chaplain on the USS Tarawa 40, Senior Chaplain at the U. S. Naval Academy, Annapolis, Maryland, and District Chaplain of the 14th Naval District, Hawaii.

Mrs. Bennett and their two children, Thomas and Margaret, joined Chaplain Bennett in Guam during the Korean War, and in Hawaii during his last two years of Navy service, when he retired with the rank of Captain.

During his previous tour in Hawaii at the Barber's Point Naval Air Station, Chaplain and Mrs. Bennett organized and promoted the largest Sunday School in the U.S. Navy, consisting of 59 teachers and 1500 students. During his tour at Annapolis, Mrs. Bennett, who is a graduate of Simmons College with a Library Science Degree, was Librarian there.

After the Rev. Fred Bennett returned to Nantucket, he continued his dedicated leadership to North Church and participated in many community organizations including the Masonic Lodge, the Rotary Club, Theatre Workshop, Inc., Boys' Club, American Legion, Winter Club and Pacific Club.

As a result of a long time dream, first of all frequently a subject of wishful conversation in the little Petticoat Row shop of Miss Cora Stevens, devoted church member, long time Treasurer, inspiration and backer of many ministers, and with the help of the Nantucket Historical Trust, in 1968 the graceful spire was finally restored to the tower of the First Congregational Church.

In the January, 1969, issue of the quarterly magazine "Historic Nantucket," published by the Nantucket Historical Association, the editor, A. Morris Crosby, had an account of the dramatic moment when the steeple was literally "dropped from the sky" to its present location on the tower. The article reads as follows:

"In 1849 the steeple of Nantucket's North Church on Beacon Hill — home of the First Congregational Society — was taken down as a precautionary measure. Although the church building was only fifteen years old, the steeple had been so battered by storms that it had become loosened and was in danger of falling. All that was left of the once soaring structure was the squat, square tower topped at the corners by small minarets, each a sort of evangelical finial. So the tower of the church remained until in time people grew used to it and accepted it as everlasting — at least as enduring as the church itself.

"Not so, however, did the Rev. Fred D. Bennett. Called nearly a century later to the pastorate of the First Congregational Society, he had a dream — that some day, somehow, a steeple could be restored to its rightful place on the tower. The dream faded when he joined the U. S. Navy as Chaplain during World War II. But it did not die.

"And when retired from that service, he was recalled to the old North Church in 1963, his dream came true. Considerable work was to be done on the church building and Mr. Bennett suggested that now was a good time to put up a new steeple. The idea caught on. Enough money was raised, non-members as well as members of the church contributing, and the operation began.

"Scaffolding was erected around the tower and the work of building the square base of the whole steeple went forward. Then, at 5:45 on the afternoon of September 5, 1968, following the pealing of the church bell announcing the impending event, a helicopter picked up the six-sided spire, prebuilt at the yard of the builder about a mile away, and swiftly bearing it over houses and trees neatly settled it in its appointed place and flew away. Many people watched and many cameras clicked, but there was no

cheering, no applause. There was, in truth, an air of mystery about the affair, almost as though a miracle were being wrought high above them in the sky, and the people watched silently, reverently, and then quietly went their ways."

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On September 27, 1968, the Rev. Fred D. Bennett retired from the ministry and the First Congregational Church as Pastor Emeritus.

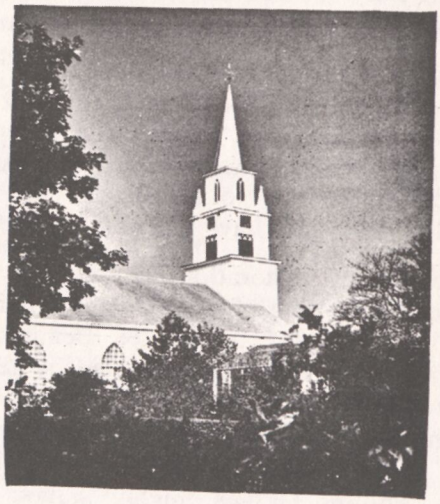
The Rev. James O. Edds assumed this pastorate January, 1969 and since that time has forwarded the work of the restoration to the point of rededication in July, 1970. Along with this, plans are being made for the renovation of Bennett Hall and the construction of Sunday School rooms in the area beneath the Vestry. Under his ministry the church has continued to grow and be of influence in the community.

Mr. Edds is a native of New York State, but received his degrees from Marietta College and Andover Newton Theological School. He served as a part time Director of Religious Education in Tewksbury, Mass., and served a church in Franklin, New York before coming to Nantucket. Mr. and Mrs. Edds were married in 1968 and have one son, Teall Nathaniel.

The program of restoration for the big church building, dramatized by the coming of the steeple, was made possible by the interest and support of Walter Beinecke, Jr., and the Nantucket Historical Trust, supplemented by generous donations from members and other friends. The task of restoring the interior of the church to its original appearance as closely as possible was accomplished through the painstaking work of the architect, W. Phillips Graves, highly skilled painting by the artist, Walter Sampson, especially with the trompe l'oeuil designs, and the close application of the contractor Howard Jelleme and his workmen. Carroll Whitemore had constructed in England a special weathervane for the steeple and a bronze chandelier. The church committees have worked faithfully throughout the various stages of the program.

Thus, the First Congregational Church and the Old North Vestry stand on Beacon Hill as bulwarks of Nantucket history.

The two hundred and fifty years which they span have recorded the life of a unique community, and the participation in Island life by the parishioners continues to serve as a strong force for good in the continuing story of Nantucket.



APPENDIX

Excerpt from "Historical Sketch of the Congregational Churches in Massachusetts" — Joseph S. Clark, D.D., 1858.

"In 1711, three churches were gathered, namely, on the 17th of October, the South church in Andover, with Rev. Samuel Phillips for their pastor; on the 1st of November, the church in Truro, an offshoot from the old Eastham church, with Rev. John Avery for their pastor; and not far from the same time, the church in Nantucket, probably under the direction of the Mayhews. It is known that a small colony from Salisbury, chiefly Baptists, with a few Quakers, had been there more than fifty years; but no church of any kind was formed on the island, except such as Governor Mayhew had gathered among the Indians, till a handful of emigrants from the Vineyard were organized, as tradition says, about 1711."*

* Footnote reads: "The first meeting-house was erected this year, and the frame of it is known to have been hewed from the native forest of the island, where no trace of a tree is now to be found, except such as the hand of modern husbandry has planted."

Such eminent historians as Henry Barnard Worth and Alexander Starbuck have agreed that the approximate date of the first church building erected by the Congregationalists on Nantucket was probably 1725. Inasmuch as contemporary documentary evidence is concerned their judgment must be considered as substantially correct.

Gift of Land to Timothy and Susannah White

Book 4, Page 134 — Nantucket Registry of Deeds.

To all people to whom these presents shall come John Gardner & Priscilla his wife of Sherborn in the County of Nantucket & province of the Massachusetts Bay in New England send greeting & know ye that we (the sd. John Gardner and Priscilla his wife) for & in consideration of the affectionate love and good will which we have for our Daughter Susanna White of Nantucket in the Province aforesaid Have given Granted Ratified & Confirmed and by these presents do fully freely & absolutely give Grant Ratifie and confirm unto our son in law Timothy White and Susanna his wife their heirs and assigns for ever a house lot on the island of Nantucket & Province aforesd butted and bounded as followeth Scil. at the west end on Josiah Coffins line near the East end of his dwelling house thence running eastwardly Eight rods: on the north on the high way & thence Running southwardly six Rods (which sd land includes the house erecting by the sd White) as also four Rods Square in the Swamp near by (now in the Gardners enclosure) conveniently situated for a Garden to the said Whites House and a way or liberty for passing to the sd Garden Spot Either for single persons or for a Cart thro sd Gardners land with all the privileges belonging both to the sd. upland & swamp to them the sd. Timothy White and Susanna his wife their heirs and assigns for Ever To Have & to Hold and they and theirs to have the sole Improvement benefit and behoof for Ever of the principles and our Hond Mother Mary Coffin (as Relict of Jethro Coffin) both freely and fully Resign up all her Right and Title to the whole and to any part of the Gift above mentioned.

In witness whereof we have set our Hands and Seals this Twentyeth day of August Anno Dom: one thousand, seven hundred & thirty ——

Regnique Regis Georgi Secundi: Quarto

Signed

Eliz. Coffin
Mary Gardner

Mary Coffin
John Gardner
Priscilla Gardner

Nantucket Is
August 24th 1730 the above mentioned Donors all personally appearing before me the Subscriber one of his Majesties Justices of the Peace for the County aforesd acknowledged this Instrument to be their voluntary act and Deed.

Dec. 18: 1735

George Gardner

First Congregational Church Deed — September 18, 1800.

Recorded Book 16, Page 305-306, Nantucket Registry of Deeds

KNOW ALL MEN by these presents, that We, Richard Gardner of Nantucket in the County of Nantucket in the Commonwealth of Massachusetts, yeoman & Tristram Gardner of Nantucket in the County aforesaid, Mariner. In consideration of two acres of house-lot land to each of us granted upon Nantucket, aforesaid, by the Proprietors thereof, the Receipt whereof we do hereby acknowledge, do hereby give, grant, sell and convey unto the proprietors of the Congregational Meeting-House in Nantucket aforesaid, a certain tract or parcel of land under and about the said Meeting-House being One Hundred & twelve feet long, North & South; and One Hundred feet Wide, East & West; Bounded on the East by a Road Lately discontinued by the Court of Sessions; on the South by a Road or Highway, running to the Westward by the South End of the said Meeting-House and on the West and North by land belonging to the said Richard & Tristram. TO HAVE & TO HOLD the afore-granted premises to the said Proprietors of the aforesaid Congregational Meeting-House & to their heirs and assigns, to their use and behoof forever, and we do Covenant with the said Proprietors of the aforesaid Congregational Meeting-House & their heirs and assigns; that we are Lawfully Seized in fee of the afore-granted premises; that they are free of all Incumbrances; that we have good right to sell and Convey the same to the said Proprietors of the said Meeting-House. And that we will warrant and defend the same premises to the said Proprietors & to their heirs and assigns forever, against the Lawfull Claims & Demands of all Persons.

IN WITNESS whereof we the said Richard Gardner and Tristram Gardner, have hereunto set our Hands and Seals this Eighteenth Day of September, in the Year of Our LORD one Thousand Eight Hundred.....

Richard Gardner seal
Tristram Gardner

Signed, Sealed & Delivered
in presence of us

Nantucket Ss: Nantucket, September 18th 1800

Isaac Coffin
Paul Coggeshall

Then the above-named Richard Gardner & Tristram Gardner both personally appeared and acknowledged the above Instrument to be their free act & deed.
Before Me: ISAAC COFFIN, Justice of Peace

Recorded January 13th, 1801
S. Nath. Coleman, Reg.

The Congregational Church Acquires The Nantucket Academy

Deed in Office of Registry of Deeds, Dated April 29, 1820
Book 36, Page 25

Know All Men by these presents that We the subscribers Inhabitants of the Island of Nantucket in consideration of the many benefits and advantages which may be derived from the maintenance of a good school and being desirous to contribute something in support of the same, do hereby for ourselves and our heirs by these presents remise, release and forever quick-claim unto the Rev. Abner Morse, Pastor and Wilson Ranson, Deacon, of the First Congregational Church in Nantucket and to their associates and successors in office forever all our right title and interest in and to the building on Academy Hill in Nantucket called the Academy, together with all the right, title and interest in all the land, out buildings, fences, rights and priviledges thereto belonging, for a description of the land reference, must be had to George Clark Deed to Shubal Coffin, 2nd, Roland Gilston, and others, late a Committee 2nd Academy. The deed bears date the 12th of July, AD 1800, in which premises aforesaid are fully described.

The Parsonage — "Hayward House"

Compiled by Mrs. Irene Smith

The present Parsonage at 64 Centre Street was a gift to the Church by Mrs. Emma Hayward, a devoted member of "Old North" throughout her long life. The house was built between 1789 and 1791 on one of two parcels of land granted by William Gardner to his son-in-law, Coffin Whippey, and daughter, Lucinda Gardner Whippey. Apparently Mr. Gardner retained a life-right to the south half of the house, which he finally turned over to the Whippeys in 1821.

From 1849 to 1876, the house was owned by Alexander Whippey and his widow Paulina Whippey. The latter's nephew, Joseph McCleave, was granted the house but three years after, 1879, in his will, the house passed into the possession of his son Reuben McCleave and his granddaughter, Mary E. (Jaggar) Swain. In 1901, Mrs. Swain sold her interest to Mr. McCleave. Edgar F. Phillips purchased the house and property from Mr. McCleave in August, 1903.

Mrs. Hayward acquired the house and land in June, 1912, and held it until her death in September, 1950. Under the terms of her will the First Congregational Church received the property later this same year.

Work on restoring the dwelling began early in 1951, after a meeting of the Church members decided to use the house as the Parsonage. The first occupants were the Rev. and Mrs. Gordon Thompson.

One of the interesting facts about the Hayward house has to do with the first owners. William Gardner, the father of Mrs. Lucinda Gardner Whippey, shared the house with his son-in-law, Coffin Whippey, and his daughter. In a deed executed in November, 1791, the three parties entered into the following agreement:

AND the said William Gardner & Coffin Whippey having built a MANSION HOUSE in Company (wherein they now Dwell), upon the premises abovesaid; AND now being minded for their Conveniency in using their parts to make a DIVISION thereof among themselves have mutually agreed by these presents to Divide the said House, Land

and premises in Manner following; AND FIRST it is Concluded & Agreed by the said Parties that the said Coffin Whippey shall have the North half of the said House above and below; together with the LAND whereon the said half standeth; that is to say the North Front Room on the Lower Floor and North End of the Kitchen or back part of the House as far Southward as the South Jamb, so as to take in the Kitchen Fireplace with a priviledge to pass and repass from the Kitchen out & into the House at the Back Door; also half the Front Entry and half the Front Door next the Street, and half the Front Stairs and the North half of all the upper part of the House; and the North End of the Cellar under the House as far South as the North Jamb of the Fireplace in the Cellar.

"William Gardner Shall have the South End or Moiety of the said House above and below together with the Land whereon the said South half Standeth and the South half of the Cellar & so far North in the Cellar as to take in the Fireplace into the South part; AND the said William Gardner shall have his Moiety or half of the Land at the South End of the premises adjoining the South End of the House; TO HAVE & TO HOLD the said Moiety or half of the said House and premises together with all and singular the priviledges & appurtenances to the same, belonging or appertaining unto him and the said William Gardner and to his heirs & assigns in severalty forever."

List of Pastors of the First Congregational Church of Nantucket.

Compiled from the Church Clerk's Book of 1841 - 1891, and Alexander Starbuck's "History of Nantucket," printed in 1924, and First Congregational Church, records, 1924 - 1970

May 9, 1725 - May 1750.	Timothy White.
1750 - 1751.	No known record.
1761 - 1765.	Joseph Mayhew - Acting Pastor.
Nov. 25, 1767 - Feb. 1796.	Rev. Bezaleel Shaw.
Oct. 2, 1799 - June 16, 1819.	James Gurney
Dec. 16, 1819 - Dec. 16, 1822.	Abner Morse.
May 8, 1823 - May 25, 1827.	Rev. Stephen Bailey.
Aug. 5, 1827 - Aug. 31, 1829.	Rev. Nathaniel Cobb.
Apr. 29, 1830 - Mar. 30, 1835.	Rev. Stephen Mason.
June 10, 1835 - May, 1839.	William J. Breed.
Nov. 21, 1839 - Aug. 10, 1841.	George C. Patridge.
Sept. 21, 1841 - Dec. 5, 1843.	John S. C. Abbott.
May 21, 1844 - May 21, 1847.	Charles Rich.
1847 - Nov. 14, 1848.	Union Services with Baptists and Methodists.
Nov. 14, 1848 - May 14, 1850.	George Thacher.
Apr. 1, 1851 - June 12, 1855.	Benjamin Judkins.
May 21, 1856 - Aug. 24, 1858.	J. Emerson Swallow.
Nov. 8, 1858 - Oct. 21, 1859.	Henry E. Dwight.
Jan. 14, 1861 - Feb. 1, 1862.	Isaac C. White.
Oct. 16, 1862 - Nov. 1, 1872.	Samuel D. Hosmer.
Oct. 2, 1873 - Aug. 24, 1874.	Henry C. Crane.
Mar. 20, 1875 - Jan. 1, 1877.	Charles J. R. Jones.
Nov. 10, 1877 - Oct. 20, 1878.	Luther H. Angier.
Nov. 10, 1878 - Oct. 25, 1880.	Howard A. Hanaford.
Dec. 12, 1880 - Feb. 14, 1888.	Louise S. Baker.
Dec. 9, 1888 - Oct. 7, 1889.	John C. Emery.
Oct. 21, 1889 - Oct. 1, 1897.	Myron C. Dudley.
Nov. 1, 1897 - Mar. 24, 1901.	Walcott Fay.
Feb. 2, 1902 - Mar. 1912.	Frederick W. Manning.
Mar. 1913 - Dec. 1916.	F. Arthur Sanborn.
June 1917 - Feb. 1927.	Charles A. Ratcliffe.
1927 - 1935.	Rev. Evarts W. Pond.
1935 - Sept. 1938.	Rev. Fred D. Bennett.

1939 - 1943.	Rev. Claude Bond.
1944 - 1945.	Rev. George Sutton.
1946 - 1948.	Rev. Claude Bond.
1948 - 1951.	Rev. Gordon Thompson
Dec. 1952 - June 1957.	Rev. Clayton Richard.
Dec. 1, 1957 - Mar. 1963.	Rev. Glen E. Schwarz.
Mar. 1963 - Sept. 27, 1968.	Rev. Fred D. Bennett.
Jan. 1969 -	Rev. James O. Edds.

18 Lily Street, Nantucket
July 28, 1970

Mr. and Mrs. Walter Beinicke, Jr.
Nantucket, Mass.

Dear Mr. and Mrs. Beinicke; I have examined the first twenty pages and and pages fifty-semen and sixty three and have found and noted all sorts of errors, fabrications, distortions in the booklet A Short History of the Old North Vestry and the First Congregational Church in Nantucket, now being published at $1.25 per copy. I have marked paragraph after paragraph, false, false, poor, poor, wrong, wrong, etc. Quotations, with and without source citations are distorted, substitutions are made where the original is deleted, etc. The whole booklet is an increditable, ridiculous composition, something to be ashamed of and unworthy. To me the narration lacks authoritative knowledge and is worthless as far as history is concernedd.

I showed the booklet to a retired university scholar for his comments and here is what he found;

"The first twenty pages of this phamphlet are filled with what appears

I showed the booklet to a retired university scholar for his comments and here is what he found;

"The first twenty pages of this phamphlet are filled with what appears to be wilful equivocation plus a deliberate attempt to confuse the reader. Their substance is vouched in a matrix of sophormoric rhetoric found in these days only in church pulpits, and is careless in its diction as is evidenced, for example, by its constant confusion of the processes of believing as compared with those of knowledge. A confusion of these terms betrays a fundamental lack of understanding of the processes of the scientific method especially in evaluative fields. These first pages are amateurish and juvenile to say the least. They do no credit to the church or to its members. Neither as writing nor as history are they worth the paper on which they are printed." Author is confidential July 27,1970.

As history the booklet is false, false, fabricated and worthless.

Very respectfully yours

Emil F. Guba

Emil F. Guba